Materials for South Arabian History

Notes on new MSS from Ḥaḍramawt

By R. B. Serjeant

(*Continued from BSOAS. XIII, p. 307.*)

SECTION I

PART II

Biographical Collections (short notices)

THE basis of the list of biographical works in this part is the material in two articles from *al-Rābiṭat al-'Alawīya*, a rare but learned journal published by the 'Alawī saiyids for about four years at Batavia.[1] This journal is unlikely to be found in Europe, unless indeed a set exists in Holland, but it is a source of major importance for the student of Ḥaḍramī history, as he will find material there not available elsewhere. I have not seen a complete set even in Ḥaḍramawt, though individual issues are to be found in various libraries.

These lists were not compiled by bibliographers, and in most cases all but the barest details of title and author's name is omitted, but it is probable that the compilers had actually seen the majority, if not all of these works. I have where possible, therefore, given the appropriate references, and hope this may form a sort of preliminary guide-list by which to build up a collection of Ḥaḍramī biographical works. This list is of course anything but exhaustive.

(*a*) *Printed or Lithographed Texts*

(i) Muḥ. b. Abī Bakr al-Shillī Bā 'Alawī (ob. 1093/1682).
Al-Mashra' al-Rawī fī Manāḳib al-Sādat al-Kirām Āl Abī 'Alawī. (Cairo, 1319/1901–2.)
Refs. Brock., Sup., ii, p. 617. *Rābiṭa*, ii, iii, no. 1. Al-Muḥibbī, *Khulāṣat al-Athar*, i, p. 71.
The *Mashra'* is said to be based on the *Tārīkh Bā 'Īsā* (see biogs. no. xviii). For other works by this author, see biogs. nos. xii and xiii.

(ii) 'Alī b. Abī Bakr al-Sakrān al-Saḳḳāf (ob. 895/1489–90).
Al-Barḳat al-Mushīḳa. (Cairo, 1347/1928–9.)
Refs. Unknown to Brock., but a copy in my possession. A source of Abū Makhrama's *Ḳilādat al-Naḥr.*

(iii) Abū Bakr al-'Adanī al-'Alawī (no doubt the celebrated 'Aidarūs saint of Aden, ob. 914/1509).
Al-Djuz' al-Laṭīf fi 'l-Taḥkīm al-Sharīf. Said by *Rābiṭa*, ii, iii, no. 4, to have been printed in India.
Refs. Unknown to Brock., but see *Tar. Sh. Had.*, i, p. 105.

[1] See the bibliography supra. In the later of the two articles the Khazānat Ta'izz is reported to have many MSS., and a copy of al-Djanadī's history is reported at Ibb. Dr. Hamidullah will, however, doubtless enlighten us on these matters in due course.

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(iv) Al-Saiyid Shaikh b. Muḥ. al-Djifrī (ob. Malabar, 1227/1812).
Kanz al-Barāhīn. Lithographic copies (1281/1864–5, Indian or Indonesian).
Refs. Brock., Sup., ii, p. 1011. *Rābiṭa*, ii, iii, no. 24. It was composed in the thirteenth century H., and is said to be mostly *ṭabaḳāt* and *tarādjim*, but I saw a good MS. in Ḥuraiḍa which seemed mainly to contain poetry of a Ṣūfistic nature. This latter MS. was said to have been composed in 1199/1784–5. Copy (lithog.) in Tarīm.

(v) Aḥmad b. Zain al-Ḥabshī (Brock., al-Ḥabashī) al-'Alawī (ob. 1144/1731–2).
Sharḥ al-'Ainīya. Said to have been printed in Egypt.
Refs. *Riḥlat*, p. 16. Brock., Sup., ii, p. 1001 (for the author only). *Tar. Sh. Had.*, ii, p. 58. *Rābiṭa*, ii, iii, no. 25. Copy in Āl Kāf Library at Tarīm. (Cf. biogs. no. xi.) Composed in the twelfth century H., and said to consist of *tarādjim.*

(vi) Muḥ. b. Zain b. Sumaiṭ (ob. Shibām, 1172/1758–9).
Ghāyat al-Ḳaṣd wa-'l-Murād fī Manāḳib al-Ḥabīb 'Abdullāh al-Ḥaddād. (Printed Bombay, 1885.)
Refs. Brock., Sup., ii, p. 566. *Rābiṭa*, ii, iii, no. 30. Copy said to be in al-Ḥāwī (the Ḥawṭa of the Ḥaddād saiyids in Tarīm).
This work is said to consist of *manāḳib.*

(vii) 'Abd al-Raḥmān b. Muḥ. b. Ḥusain al-Mashhūr.
Shams al-Ẓahīrat al-Ḍāḥiyat al-Munīra fī Nasab wa-Silsilat Ahl al-Bait al-Nabawī. (Lithog. Haidarabad, 1329/1911.)
Copy in Āl Kāf Library at Tarīm (MS.), but this work does not seem to be known to Brock. or other authorities. Contains much information on saiyids and their movements and activities in Ḥaḍramawt.

(*b*) *Manuscripts*

(viii) 'Abd al-Raḥmān b. Muḥ. al-Khaṭīb (ob. 855/1451).
Al-Djawhar al-Shaffāf fī Manāḳib al-Sādat al-Ashrāf.[1]
Refs. Apparently not known to Brock., but see *Tar. Sh. Had.*, i, p. 76. *Rābiṭa*, ii, iii, no. 2. O. Löfgren, " Über Abū Maḫrama's Ḳilādat," etc., *Le Monde Oriental* (Uppsala, 1931), xxv, p. 130.
Rābiṭa notes many places where it is found in Ḥaḍramawt.

(ix) Muḥ. b. 'Alī Kharid [2] al-'Alawī (ob. 960/1553).
Ghurar al-Bahā' al-Ḍawī fī Manāḳib al-Sāda Banī Baṣrī wa-'Aidīd wa-'Alawī.
Refs. This is not found in Brock. See *Tar. Sh. Had.*, i, pp. 142–3. MS. in the Āl Kāf Library at Tarīm. It is also used as a source by Bā Faḳīh al-Shiḥrī (Mukallā MS., p. 192). Copies are also said to exist in Ḥuraiḍa.
Rābiṭa, ii, iii, no. 5.
Rābiṭa says that it is a collection of *tarādjim*, *ṭabaḳāt*, and *ḥikāyāt.*

[1] *Rābiṭa*, ii, viii, pp. 321–8, notes a work *al-Mi'atān al-Ḥikāya fī Manāḳib al-'Aidarūs*, by " the author of the Djawhar ", presumably 'Abd al-Raḥmān al-Khaṭīb.

[2] I was informed that this name should be vocalized Khirid, but Muḥibbī, *Khulāṣat al-Athar* (Cairo, 1869), i, p. 89, notes that it should be vocalized Kharid. Cf. F. Wüstenfeld, *Die Çufiten in Süd-Arabien* (Göttingen, 1883), p. 131.

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(x) 'Umar b. Muḥ. Bā Shaibān al-'Alawī (ob. 944/1537).
Al-Tiryāḳ al-Shāf[1] *fī Manāḳib al-Ashrāf.*
Refs. Brock., ii, p. 401, with a slightly different title.

(xi) Aḥmad b. Zain al-Ḥabshī al-'Alawī (ob. 1145/1732–3).
Al-Maslak al-Sawī Dhail al-Mashra' al-Rawī.
Refs. Author noted in Brock., ii, p. 1001. Cf. *Riḥlat*, p. 16. *Tar. Sh. Had.*, ii, p. 58, which gives the title as *Al-Maslak al-Nabawī min al-Mashra' al-Rawī*. *Rābiṭa* ii, iii, no. 7. See also item no. v of this article.

(xii) Muḥ. b. Abī Bakr al-Shillī. (See item no. i.)
Al-Sanā al-Bāhir Dhail al-Nūr al-Sāfir.
Refs. Brock., ii, p. 383, Sup., ii, p. 516. *Rābiṭa*, ii, iii, no. 11. Said to be *ṭabaḳāt* and *tarādjim.*

(xiii) Id.
Al-Djawāhir wa-'l-Durar fī Akhbār Ahl al-Ḳarn al-Ḥādī 'Ashar.
Refs. Brock., ii, p. 383, Sup., ii, p. 516. *Rābiṭa*, ii, iii, no. 12. *al-Zahrā'* (Cairo, 1345 H.), iii, p. 107, etc. I have seen a copy transcribed in 1216/1801–2 in the Shiblī Library in Ḥabbān, but under the same title as in Brock., *K. 'Iḳd al-Djawhar wa-'l-Durar*, etc.

(xiv) Al-Saiyid 'Abd al-Raḥmān b. 'Abdullāh Bal-Faḳīh (ob. 1162/1749).
Raf' al-Astār 'an Mafāṭīḥ al-Asrār.
Refs. Not known to Brock. *Tar. Sh. Had.*, ii, pp. 85 seq. *Riḥlat*, p. 135. *Rābiṭa*, ii, iii, no. 13.
Tarādjim and *ṭabaḳāt*, said to have been composed in the eleventh century H., but this seems wrong. Copies said to be found with the Bal-Faḳīh Saiyids of Tarīm.

(xv) 'Abd al-Raḥmān b. Muṣṭafā al-'Aidarūs . . . Wadjīh al-Dīn (ob. 1192/1778).
Dhail al-Mashra' (no title known to *Rābiṭa*).
Refs. This work unknown to Brock., but cited in *Tar. Sh. Had.*, ii, p. 193. *Rābiṭa*, ii, iii, no. 14. Said to be *ṭabaḳāt* and *tarādjim*, but *Rābiṭa* does not know the whereabouts of copies.

(xvi) Id.
Mir'āt al-Shumūs fī Manāḳib Āl 'Aidarūs.
Refs. Brock., ii, p. 352, Sup., ii, p. 479. *Rābiṭa*, ii, iii, no. 15. See also item no. xxxiii. *Ṭabaḳāt* and *tarādjim.* Copies said by *Rābiṭa* to be found with Āl Bārr Saiyids in Daw'an.

(xvii) Id.
Al-Fatḥ al-Mubīn Sharḥ Abyāt Fakhr al-Dīn.
Refs. Brock., loc. cit. *Rābiṭa*, ii, viii, pp. 321–8. *Tar. Sh. Had.*, loc. cit., contains a full list of this author's works. I saw a copy with the Ḥaddād Saiyids of Ḳaidūn.

[1] This is evidently shortened from al-Shāfī to make a rhyming title; I have seen a title al-Wāf for al-Wāfī in *Tar. Sh. Had.*

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(xviii) Aḥmad b. Muḥ. Bā ʿĪsā.

Tārīkh Bā ʿĪsā.

Refs. Not apparently known to Brock. *Rābiṭa*, ii, iii, no. 18, which says that it is not known whether copies of this work exist.
Said to be *ṭabaḳāt* and *tarādjim.*

(xix) ʿĪsā b. Muḥ. al-Ḥabshī.

Tārīkh al-ʿAllāma ʿĪsā b. Muḥ. al-Ḥabshī.

Refs. *Rābiṭa*, ii, iii, no. 20, but not known to Brock., etc. According to this source some pages are said to be with Aḥmad b. Ḥasan al-ʿAṭṭās (see Pt. I, item no. 15). I was not shown this work, but it may be with the Manṣab of Ḥuraiḍa.

(xx) Aḥmad b. Zainī Daḥlān (ob. 1304/1886).

Mukhtaṣar al-Mashraʿ.

Refs. Brock., ii, p. 499 and Sup., ii, p. 810, where this work is, however, not noted. *Rābiṭa*, ii, iii, no. 21. It is said to have been composed in the thirteenth century H., and to be arranged according to the tribes of the ʿAlawī Saiyids.

(xxi) Abū Bakr b. Aḥmad al-Shillī (eleventh/seventeenth century).

Mukhtaṣar Kitāb al-Ghurar (abridgement of item ix ?).

Refs. *Rābiṭa*, ii, iii, no. 22, but this source does not know of the existence of any copies.
It is remarked by *Rābiṭa* that he composed in the eleventh century, and if so, Abū Bakr may be the son of al-Shillī mentioned on p. 158, and father of al-Shillī mentioned on p. 162 of Muḥibbī, *Khulāṣat al-Athar* i. Cf. for the former, Brock., ii, p. 383 and Sup., ii, p. 516.

(xxii) Al-Sh. ʿAbdullāh b. Aḥmad b. ʿAbdullāh Bā Sawdān (ob. 1266/1850).

Faiḍ al-Asrār wa-ʾḳtibās al-Anwār min Maʿānī Manzūmat Saiyid-nā . . . ʿUmar b. ʿAbd al-Raḥmān b. ʿUmar b. ʿAbd al-Raḥmān al-Bārr (title of Ḥuraiḍa copy).

Refs. Not known to Brock., but *Riḥlat*, pp. 135 and 148. *Tar. Sh. Had.*, iii, p. 75. *Rābiṭa*, ii, iii, no. 23. For ʿUmar . . . al-Bārr cf. *Tar. Sh. Had.*, iii, p. 31. Copies said to be in Dawʿan, and I saw one text in Ḥuraiḍa with the Ḳādī in 4 vols., copied in 1286/1869-70. It contains the *manāḳib* of the two ʿUmar b. ʿAbd al-Raḥmāns, and other biographies of the Āl Bārr (pl. Abrār) saiyids. It is said by *Rābiṭa* to have been composed in the thirteenth century H., and the title is given there as *Faiḍ al-Asrār Sharḥ Ḳaṣīdat al-Ḥabīb ʿUmar al-Bārr.*

(xxiii) Id.

Manāḳib al-Ḥabīb ʿAlī b. Ḥasan al-ʿAṭṭās.[1]

[1] The author is ʿAlī b. Ḥasan b. ʿAbdullāh b. Ḥusain b. ʿUmar b. ʿAbd al-Raḥmān al-ʿAṭṭās (ob. 1172/1758–9), the saint of Mashhad, and the author of *K. al-Riyāḍ al-Muʾniḳa fi ʾl-Alfāẓ al-Mutafarraḳa*, a copy of which is in the Mosque Library at Ḥuraiḍa. I have transcribed the main portions relating to Ḥaḍramī medical lore and beliefs, but it also contains information on a variety of other subjects. For Saiyid ʿAlī cf. *Riḥlat*, pp. 121 ff., *Tar. Sh. Had.*, ii, pp. 58.

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Refs. This work is unknown to Brock. *Riḥlat*, p. 148. *Tar. Sh. Had.*, iii, p. 75. *Rābiṭa*, ii, iii, no. 27, which says there is a copy in Mashhad.

(xxiv) Id.

Ḥadā'iḳ al-Arwāḥ.

Refs. *Rābiṭa*, ii, iii, no. 35.

(xxv) Id.

Djawāhir al-Anfās Manāḳib al-Ḥabīb 'Alawī b. Ḥasan al-'Aṭṭās.

Refs. Unknown to Brock. *Rābiṭa*, ii, viii, pp. 321–8. *Riḥlat*, p. 150, with a long list of other works by the author. There is a copy which I have seen in the Āl Kāf Library at Tarīm.

(xxvi) Id.

Thabat al-Asānīd al-'Alawīya.

Refs. Cf. supra, but I have traced no reference to this work. *Rābiṭa*, ii, viii, p. 321–8.

(xxvii) 'Alawī b. Aḥmad al-Ḥaddād (ob. 1232/1817).

Al-Mawāhib wa-'l-Minan fī Manāḳib al-'Allāma al-Ḥasan.

Refs. Brock., Sup., ii, p. 183, for the author only. *Tar. Sh. Had.*, iii, p. 45. *Rābiṭa*, ii, iii, no. 29. *Rābiṭa* says only one copy exists, with the Ḥaddād saiyids at Bā Naḳīl.

(xxviii) Id.

Manāḳib al-Ḥabīb 'Abdullāh al-Ḥaddād.

Refs. Cf. supra, but this work is cited in none of the authorities consulted. *Rābiṭa*, ii, viii, pp. 321–8, says some copies exist at al-Ḥāwī in Tarīm. He is the *ḥafīd* of the subject of the biography.

(xxix) Muḥ. b. Zain b. Sumaiṭ.

Ḳurrat al-'Ain fī Manāḳib al-Ḥabīb Aḥmad b. Zain.

Refs. Cf. item no. vi. *Tar. Sh. Had.*, ii, p. 129, does not mention this work, nor is it known to Brock., or other sources consulted. *Rābiṭa*, ii, iii, no. 31, says the existence of copies is not known.

(xxx) Id.

Buhdjat al-Fu'ād.

Refs. Cf. supra. I have seen a copy in the Āl Kāf Library in Tarīm. It seems to be a compendium of item no. vi of these biographies, but it is not known to Brock.

(xxxi) Aḥmad b. 'Alī b. Hārūn al-Djunaid (ob. 1275/1859).

al-Durr al-Muzhir fī Sharḥ Ḳaṣīdat al-Saiyid Mudhir.

Refs. *Tar. Sh. Had.*, ii, pp. 108, 111, for 'Abdullāh b. Dja'far Mudhir, etc., ob. 1160/1747. *Rābiṭa*, ii, iii, no. 32, and ii, viii, pp. 321–8.

(xxxii) Ḥātim b. Aḥmad al-Ahdal al-Ḥusainī (ob. 1013/1604).

Al-Zahr al-Bāsim min Rawḍ al-Saiyid Ḥātim li-'l-Imām 'Abd al-Ḳādir b. Shaikh al-'Aidarūs.

Refs. Brock., ii, p. 407. Muḥibbī, *Khulāṣat al-Athar*, i, 496. Copies are noted as existing in Mecca and in the library of Ḥusain b. Muḥ. al-Ḥabshī.

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There is an MS. in the Mosque Library at Ḥuraiḍa which styles itself the *Dīwān* of this author, entitled *Ṭawāli' al-Djamāl wa-Maṭāli' al-Kamāl* (possibly the *Dīwān* mentioned by Brock.), in a reasonable hand though the text is considerably wormed. It seems to belong to an edition collected in 996/1588 according to my field-notes. *Rābiṭa*, ii, viii, pp. 321–8.

(xxxiii) Muṣṭafā b. 'Abd al-Raḥmān (son of author of item xv seq.).
Manāḳib al-Ḥabīb 'Abd al-Raḥmān b. Muṣṭafā (the author of item xv f.).
Refs. This author is apparently not known to Brock. *Rābiṭa*, ii, viii, pp. 321–8.

(xxxiv) Al-Shaikh 'Umar b. 'Awaḍ b. 'Umar Shaibān.
Manāḳib al-Ḥabīb 'Aidarūs b. 'Umar al-Ḥabshī.
Refs. *Rābiṭa*, ii, viii, pp. 321–8. *Riḥlat*, p. 12, which mentions the subject of the biography at some length. The latter died in 1314/1896–7, so the biography was probably written some time after that date. 'Umar b. 'Awaḍ was the pupil of 'Aidarūs. *Rābiṭa* calls this biography *al-Futūḥāt al-'Arshīya.*

(xxxv) Al-Sh. Muḥ b. 'Umar Baḥraḳ (ob. 930/1524).
Manāḳib Saiyid-nā Abī Bakr al-'Adanī al-'Aidarūs (so in *Rābiṭa*), perhaps identical with *Mawāhib al-Ḳaddūs fī Manāḳib al-'Aidarūs.*
Refs. Brock., Sup., ii, p. 554–5 (for author only), and most other sources. *Rābiṭa*, ii, iii, pp. 321–8. MS. copy in Āl Kāf Library in Tarīm of *Mawāhib al-Ḳaddūs.*
It might be added that he is the author of a book on music, cited in Brock., but no copies of this are known.

(xxxvi) 'Umar b. 'Abd al-Raḥmān Ṣāḥib al-Ḥamrā' (ob. 889/1484).
Fatḥ al-Raḥīm al-Raḥmān fī Manāḳib al-'Aidarūs al-Akbar.
Refs. This work seems unknown to Brock. *Rābiṭa*, ii, iii, pp. 321–8. *Tar. Sh. Had.*, i, p. 87, citing this work, but with a slightly different, perhaps more correct title. The full name of the subject of the biography is 'Abdullāh al-'Aidarūs b. Abī Bakr b. 'Abd al-Raḥmān al-Saḳḳāf.

(xxxvii) 'Abdullāh b. Abī Bakr al-'Aṭṭās (fl. nineteenth century A.D.).
Manāḳib al-Ḥabīb Abī Bakr al-'Aṭṭās.
Refs. Apparently unknown to Brock. *Rābiṭa*, ii, iii, pp. 321–8. *Riḥlat*, p. 127, which gives the biography of Abū Bakr (ob. 1281/1864–5), who seems to have been a well known poet. The author of the biography is his son.

(xxxviii) 'Abd al-Ḳādir b. Muḥ al-Ḥabshi Ṣāḥib al-Ghurfa, and 'Abdullāh Bā Sawdān (ob. 1266/1850).
Al-Futūḥāt al-'Arshīya wa-'l-Manūḥat al-Ḥabashīya (or *al-Ḥabshīya*).
Refs. *Rābiṭa*, ii, iii, pp. 321–8. *Riḥlat*, p. 148, for 'Abdullāh Bā Sawdān who seems to have completed the work, the first portion of which was

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written by 'Abd al-Ḳādir. This work does not seem to be widely known and is not in Brock. Cf. item no. xxii for further data.

(xxxix) Al-Saiyid 'Abd al-Raḥmān b. Sulaimān al-Ahdal (ob. 1250/1835).
Al-Nafas al-Yamānī fī Idjāzat Bani 'l-Shawkānī.
Refs. Author only known to Brock., iii, p. 1311. *Riḥlat*, p. 148, mentions him as a teacher of 'Abdullāh Bā Sawdān (see items nos. xxxviii and xxii), so he probably flourished about the beginning of the nineteenth century A.D. *Rābiṭa*, ii, iii, pp. 321–8, remarks that it contains *manāḳib*, *isnāds*, and *tarādjim* of some of the 'Alawīs.

(xl) Al-Sh. 'Abdullāh b. Sa'd b. Sumair (ob. 1262/1846).
Ḳilādat al-Naḥr fī Manāḳib al-Ḥabīb Ḥasan b. Ṣāliḥ al-Baḥr.
Refs. Apparently unknown to Brock. *Tar. Sh. Had.*, iii, p. 122 for author, and p. 146 for subject.

(xli) Al-Saiyid 'Umar b. Saḳḳāf al-Saḳḳāf (ob. 1216/1802).
Tafrīḥ al-Ḳulūb.
Refs. Not known to Brock. *Tar. Sh. Had.*, iii, pp. 6 and 12, with a list of his other works.

(xlii) Id.
Manāḳib 'Alī b. 'Abdullāh al-Saḳḳāf, perhaps known as *Mawārid al-Alṭāf.*
Refs. Apparently unknown to Brock. *Rābiṭa*, ii, iii, pp. 321–8. *Tar. Sh. Had.*, ii, pp. 97 ff., which gives the name of 'Umar b. Saḳḳāf (not mentioned in *Rābiṭa*) as the author of a biography of 'Alī b. 'Abdullāh (ob. 1181/1767).

(xliii) Al-Sh. Yaḥyā al-Khaṭīb al-Tarīmī (fl. seventeenth century A.D.).
Manāḳib al-Shaikh Shihāb al-Dīn Aḥmad b. 'Abd al-Raḥmān.
Refs. Apparently unknown to Brock. *Tar. Sh. Had.*, i, p. 142 for the author, p. 141 for the subject of the biography, who died in 946/1539. *Rābiṭa*, ii, iii, pp. 321–8.

(xliv) Al-Sh. Ḥasan b. Aḥmad Bā Shu'aib (fl. end of tenth century H.).
Manāḳib al-Shaikh Abī Bakr b. Sālim.
Refs. *Rābiṭa*, ii, iii, pp. 321–8. *Riḥlat*, p. 46, for the author, who was a pupil of Abī Bakr b. Sālim of 'Ainât, the subject of his biography (p. 45); the latter died in 992/1585.

(xlv) 'Aḳīl b. 'Abdullāh b. 'Umar b. Yaḥyā (fl. thirteenth century H.).
Manāḳib al-Ḥabīb 'Abdullāh b. 'Umar b. Yaḥyā.
Refs. *Rābiṭa*, ii, iii, pp. 321–8. *Tar. Sh. Had.*, iii, p. 211 for a reference to this work, and p. 209 for the subject.

(xlvi) 'Abd al-Ḳādir b. Aḥmad b. Abī Bakr Isrā'īl b. Isma'īl b. Muḥ. b. 'Umar al-Ḥabbānī.
Al-Yāḳūt al-Waḳḳāda fī Manāḳib al-Sāda.
Refs. Not known to Brock. or other sources, but his grandson (born about 980/1572) seems to be mentioned in *Tar. Sh. Had.*, ii, p. 4. I saw a copy in the possession of the Shiblī family in Ḥabbān, transcribed by one of that family in 1345/1926–7.

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(xlvii) 'Abdullāh b. Abī Bakr Ḳadrī Bā Shu'aib al-Wāsiṭī (ob. 1118/1706).
K. al-Zahr al-Bāsim fī Rubā 'l-Djannāt fī Manāḳib al-Shaikh al-Fakhr Abī Bakr b. Sālim Ṣāḥib 'Ainât.
Refs. Not known to Brock., but for the author and text see *Tar. Sh. Had.*, ii, pp. 22–3. I saw this copy with the Shiblī family in Ḥabbān, in a transcription made in 1335/1916–17.

(xlviii) Muḥ b. 'Abd al-Raḥmān b. Sirādj Bā Djamāl (ob. 1019/1610).
al-Durr al-Fākhir fī Tarādjim Ahl al-Ḳarn al-'Āshir.
Refs. *Rābiṭa*, ii, viii, pp. 321–8. Muḥibbī, *Khulāṣat al-Athar*, iii, p. 492, for a full biog. According to the latter this is only a portion of a larger work known as *al-Birr al-Ra'ūf fī Manāḳib al-Shaikh Ma'rūf.*

(*c*) *Works of Uncertain Origin*

(xlix) Al-Saiyid Muḥ. b. 'Abd al-Raḥmān (ob. 1348/1929–30).
Manāḳib al-Ḥabīb 'Umar b. 'Abd al-Raḥmān al-Bārr.
Refs. *Rābiṭa*, ii, viii, pp. 321–8, which remarks that this book is in press, but I have been able to trace no reference to it in Brock. or elsewhere.

(l) 'Abd al-Raḥmān b. 'Alī al-Saḳḳāf.
Madjmū' Kalām al-Ḥabīb Ḥasan b. Ṣāliḥ.
Refs. *Rābiṭa*, ii, viii, pp. 321–8. Perhaps there is a mistake in the name of the author and it might read b. 'Alawī, as a poet of this name is found in *Tar. Sh. Had.*, iii, p. 147. The subject of the biography may be the saint who is usually known as al-Baḥr. Cf. item xl.

(li) Author unknown.
Manāḳib al-Ḥabīb 'Umar b. Saḳḳāf.
Refs. *Rābiṭa*, ii, viii, pp. 321–8, which says copies are to be found in Saiwūn. The subject of the biography may be the author of item xlv. *Tar. Sh. Had.* mentions a biography of 'Umar al-Saḳḳāf by 'Abdullāh b. Sa'd b. Sumair (iii, p. 7).

(lii) Al-Saiyid 'Abdullāh (sic, but perhaps the author of xxxvii).
Lum'at al-Nibrās min Ashrāf al-'Ilm Āl 'Aṭṭās.
Refs. *Rābiṭa*, ii, viii, pp. 321–8. I can trace no other references to this work, however.

(liii) Author unknown.
Manāḳib al-Ḥabīb Ṣāliḥ b. 'Abdullāh al-'Aṭṭās.
Refs. *Rābiṭa*, ii, viii, pp. 321–8, which, however, only mentions that it is a single volume work. For the subject of the biography see *Riḥlat*, p. 125. He died in 1279/1862–3. Copy seen with Bā Ṣurra at al-Maṣna'a (Daw'an) with good local information.

(liv) Al-Sh. 'Abdullāh al-'Aidarūs.
Al-'Iḳd al-Nabawī fī Manāḳib Āl 'Aidarūs wa ghairihim min Banī 'Alawī.
Refs. *Rābiṭa*, ii, iii, no. 8, which says that there are copies in Singapore, Java, and Tarīm. It is described as *tarādjim* and *hikāyāt.*

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(lv) Al-Sh 'Abdullāh b. Shaikh al-'Aidarūs (fl. late tenth century H./ sixteenth century A.D.).

Al-Silsila fī Manāḳib Āl 'Aidarūs.

Refs. *Rābiṭa*, ii, iii, no. 9. The author, though not this work itself, is mentioned in Brock., Sup., ii, p. 618. It is said to consist of *ṭabaḳāt* and *tarādjim*. *Rābiṭa* also adds that 'Alawī b. Ṭāhir al-Ḥaddād, the Muftī of Johore, has a copy.

(lvi) Aḥmad b. Muḥ. Bā Shumail (? pointing).

Manāḳib al-Ḥabīb 'Umar b. 'Abd al-Raḥmān al-Ḥabashī.

Refs. *Rābiṭa*, ii, iii, no. 28. This writer says a copy is in the possession of 'Alawī b. Ṭāhir al-Ḥaddād, and that his brother 'Abdullāh b. Ṭāhir has composed a shorter version of it. It was composed in the thirteenth century H.

(lvii) Author unknown.

Al-Iklīl al-Waḳḳād fī Manāḳib al-Shaikh 'Aḳīl Bā 'Abbād wa-Manāḳib al-Shaikh 'Abdullāh al-Ḳadīm Bā 'Abbād.

Refs. *Rābiṭa*, ii, viii, pp. 321–8.

(lviii) Author unknown.

Tādj al-'Arūs Manāḳib Ṣāḥib al-Silsila li-ba'ḍ Talāmidhihi wa-'l-Futūḥāt al-Ḳudsīya (?).

Refs. *Rābiṭa*, ii, viii, p. 321–8. Perhaps the subject of the biography is the author of item no. liv.

(lix) Saḳḳāf b. Muḥ.

Nashr al-Maḥāsin wa-'l-Awṣāf.

Refs. Copy in Āl Kāf Library in Tarīm, but no details taken. Transcribed in 1333/1914–15.

(lx) B. Ṭaha al-Saḳḳāf.

Fī Manāḳib al-Saḳḳāf.

Refs. Copy in Āl Kāf Library in Tarīm, apparently also transcribed in 1333/1914–15. No details taken.

SECTION II

(*a*) *Law and Custom*

No. 24

Aḥmad b. Yaḥyā b. al-Faḍl (according to fol. 61*a*, Ibn Abī 'l-Faḍl).

Kitāb al-Ādāb wa-'l-Lawāzim fī Aḥkām al-Man'a.

Loc. Copy purchased in Tarīm, formerly belonging to the 'Aṭṭās saiyids of Ḥuraiḍa, now in the author's possession. Unique copy ?

Begins :

الحمد لله المنفرد بالبقا والقدم المستحق لاسم الجود والكرم . . . وبعد فهذا كتاب فى المنع لخصته باداب الحقيقه والشرع

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Descr. of MS. 88 fol., 17 lines to page. Probably 1 folio missing. 5 in. by 7 in. Clear (Yemenite) hand for the most part, and well preserved. Transcribed 6 Rabī' ii, 740/1339. Copied, according to the colophon, by 'Abdullāh b. Aḥmad b. Muḥ. b. Ḥamza, who describes himself as " al-Nizārī (? البرارى) by *nisba*, Shāfi'ite by rite, born and dwelling at Bait al-Faḳīh, west of Djabal Banī Sar'ar " (?). Fol. 73*a* seems to differ slightly in the location of Bait āl-Faḳīh, which it places غربى جبل الدميع. I have not yet been able to identify either of these mountains from the usual sources. Fol. 73*a* gives the transcriber's name in full, 'Abdullāh b. Aḥmad b. Muḥ. b. Ḥamza b. Muḥ. b. Ibrāhīm b. Ḥamza b. Muḥ. b. Abū [sic] Bakr b. Ḥamza al-Anṣārī al-Nizārī (?). It is also stated here that it is نسخ يرسم للشيخ الاجل شهاب الدين احمد بن على بن محمد بن ناحى (?Nādjī).

Biography

I have found no reference to the author in the usual sources but it is possible that he is Ḥaḍramī, though the MS. was transcribed in the Yemen, as the Bā Faḍl are a famous family of Tarīm Mashā'ikh.

Contents and Notes

The book is divided into two main parts, the first the treatise on *Man'a* in ten sections (fol. 3*a* to 61*a*) :—

(1) fol. 3*a*	كتاب الجوار
(2) fol. 15*b*	كتاب الرفاق
(3) fol. 21*b*	كتاب الرفيق وأحكامه
(4) fol. 26*a*	كتاب الذمّة وأحكامه
(5) fol. 34*b*	كتاب السمى واحكامه
(6) fol. 36*b*	كتاب لوازم الضيافة وآدابه
(7) fol. 48*b*	كتاب الاجير
(8) fol. 51*a*	كتاب السلام
(9) fol. 53*b*	كتاب الصهرة
(10) fol. 59*b*	كتاب الصلح

This treatise is followed by :—

fol. 61*a*	كتاب توابع الأصول العشرة

After this follow various miscellaneous items in brief, seemingly rather disconnected with each other. In this section is a mistake in the arrangement of the folios.

This important new MS. is a treatise on the difference between customary tribal law and sharī'a law. The material bears some resemblance to

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that reported by 'Ārif al-'Ārif in *al-Ḳadā' bain al-Badū* (Jerusalem, 1933). C. Snouck Hurgronje (*The Achehnese*, trans. by A. W. S. O'Sullivan, with an index by R. J. Wilkinson, 2 vols. Leiden, 1906, ii, p. 275) has drawn attention to the pronouncements against *ḥukm al-man'* of 'Abdullāh b. Ṭāhir Bā 'Alawī (ob. A.D. 1855), whose *Maǰmū' Mushtamil 'alā Rasā'il Nafī'a* was published in Cairo,[1] citing the opinions of various Yemenite authorities against *adat*-rule. Aḥmad b. Yaḥyā however is of quite another opinion, for he says (fol. 1*b*) :

لأن حكم المنع غير خارق لحكم الشرع بل فيه زياده لردع المفسدين وثبتت اصوله على كتاب رب العالمين وكلام نبيه آلخ

The term *man'a* (variously pointed in the *Lisān* as *mana'a* and *min'a*) seems new. It might perhaps be rendered as " Sanctions " against the commission of crimes, and indeed the whole book deals with the customary penalties inflicted for each case of infringement of *adat*-law. C. von Landberg (*Glossaire Daṭînois*, Leiden, 1942, iii, 2721) quotes a significant phrase, " *mana'nā fī waǧeh fulān*, nous nous mettons sous la protection d'un tel." [2]

From the list of headings supra, the nature of the discussion is evident, the treatment being to quote sharī'a and then follow with tribal law. Amongst the saiyids and others tribal law is known as *Ṭāghūt*,[3] probably on account of their disapproval of it, not being always in conformity with sharī'a. It must be confessed that the saiyids are in many ways justified.

A preliminary study of this MS. has produced a reference to al-Ḳamūlī (cf. Brock., ii, p. 86, Sup., ii, 101), a Shāfi'ī writer quite well known in his day. He was born in 653/1255 and died in 727/1327. So, at the earliest the treatise under discussion cannot have been composed much before A.D. 1300.

No. 25

'Alī b. Shaikh b. 'Abd al-Raḥīm b. Ḳāḍī Bā Kathīr.

'Īḍāḥ al-'Uhda bi-Sharḥ al-Zubda min Aḥkām al-'Uhda.

Loc. Copy with the Bā Kathīr Mashā'ikh of Saiwūn. Another copy is said to be in the possession of Saiyid Ḥasan b. 'Abdullāh Āl Kāf in Tarīm.

Refs. This author is unknown to Brock., and is not mentioned by the sources used in the compilation of this article.

Contents and Notes

This work is a commentary on a poem dealing with the Ḥaḍramī practice known as *'uhda*, a legal device by which land is pledged and its produce accrues to the lender. *'Uhda*, which is common practice to-day in South-Western Arabia, is regarded as a form of sale, and looks as if it were a method of evading the Islamic ban on usury, but it is not so regarded by the parties engaging

[1] The work is not known to Brock.

[2] Since this description was written, E. Rossi's " Il diritto consuetudinario delle tribù arabe del Yemen ", *Rivista degli Studi Orientali* (Roma, 1948), xxiii, 36 pp., has appeared, dealing with MSS. of tribal law more or less contemporary.

[3] For this term, see al-Shawkānī, al-Badr al-Ṭāli' (Cairo, 1348), ii, p. 136.

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therein. The following verbatim notes taken from a Ḥaḍramī are sufficient to indicate the nature of the transaction :—

If you are buying or selling something, it will be said to you, " *Turīd-hā bi-'l-Ḳaṭ' aw bi-'l-'Uhda ?* " " Do you wish it to be an outright sale, or a sale with the option of redemption ? " If you have pledged your arable land (*dhubūr*) or your palms, you pay back the pledge-money at the star Thuraiyā, i.e. commencing about the 22nd of November in most of Ḥaḍramawt ; you can pay back the sum owed up till the *maghrib* of the 7th day of Thuraiyā and still recover your pledge. After that time, however, you cannot recover it until the next term according to the star (or solar) year. You return the exact sum that was lent to you, but the lender has the use of the palms in the meanwhile, and he gets the *kharīf* or date-crop.[1] You can sell, or rather pledge, your house in the same way, but in this case the term of occupancy is by agreement only, and the property is not automatically redeemable each Thuraiyā. I have heard of cases where land so pledged has been redeemed after some twenty or thirty years, causing considerable friction between the parties involved.

Dr. J. Schacht has kindly sent me the following information in answer to an inquiry : " Ibn Ḥadjar, *Tuḥfat al-Muḥtādj bi-Sharḥ al-Minhādj* (Bulaq, 1290 H.), ii, p. 38 . . . says that many of the scholars of Ḥaḍramawt hold on the subject of this contract, which is known in Mecca as *bai' al-nās* (' popular sale '), obviously wrong opinions which can in no way be reconciled with Shāfi'ite doctrine." Some closely allied senses for *'uhda* as used by the Ḥaḍrami jurists are given by E. W. Lane (*Lexicon*).

Bound up with the biography of the 'Amūdī which I saw in Ḳaidūn (Pt. I, Item no. 17), and probably by the same anonymous author, is a treatise on the same subject, doubtless one of many such in Southern Arabia. The author, giving a brief history of the introduction of *'uhda*, says :—

ويقال اول من انتشرت عنه هذه المسالة من الشافعية فى بلاد اليمن هو القاضى مسعود بن على اليمنى العنسى . . . وكان فقيها فاضلا بذى اشرف . . . مولده سنة اربع وستماية

This matter, he says, became current in Yemen, Ḥaḍramawt, and Shiḥr,[2] so that no *faḳīh* forbade it, although they differed in the various applications (*tafārī'*) of it, with the exception of 'Abdullāh b. Muḥammad b. 'Uthmān al-'Amūdī, who forbade it outright.

[1] A nice problem was set the administration in Ḥaḍramawt recently as a result of the appreciation of the Maria Theresa dollar (always a fluctuating monetary unit), in terms of rupees, from 1 rupee in 1940 to 2 rupees 4–8 annas in 1947. Much land and property had been pledged during the famine years of the war, the loans being made in *riyāls*, then the customary tender. When the rupee backed by the British Government replaced the *riyāl* in most of the territory, the question arose as to what rate of exchange should be adopted when property was being redeemed. This problem was ultimately solved by making the exchange-rate current at the time of pledging the land the basis for repayment.

[2] It will be remarked that Ḥaḍramawt, i.e. the Wādī, is distinguished from Shiḥr, the coastal area.

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I feel, however, that the author must be referring to official recognition of a custom that had always existed and perhaps even been law in pre-Islamic society.

No. 26

'Alī b. Aḥmad b. Sa'īd Abū (Bā) Ṣabrain.

Djumal min al-Muhimmāt al-Dīnīya fī Ba'ḍ al-Murtakab min al-Manāhī 'l-Rabbānīya.

Loc. A copy was found with Bū Bakr b. Sālim al-Miḥḍār of Ḥabbān.

Refs. This work does not seem to be known in Europe, and although a number of other copies in existence are noted on the MS., I have not seen examples elsewhere. A copy was transcribed for me in Mukallā which I collated with the original.

Descr. of MS. Mukallā copy 33 pages. 18 lines to page.

Begins:

الحمد لله . . . اما بعد فيقول فقير رحمة الغنى بلا مين على بن احمد بن سعيد ابو صبرين

Contents and Notes

This work was composed in 1294/1877 on the return of the author from a sojourn in the Hejaz to al-Ḳurḥa at the top of the Wādī Daw'an. He noticed a number of un-Islamic practices current in Ḥaḍramawt which inspired him to compose this treatise, under 75 heads, each of which exposes some local custom or practice as un-Islamic. This composition is of considerable interest on account of its allusions to local customs, and though written in classical Arabic, contains many Ḥaḍramī words. The author is said to have written a number of other treatises, mostly on *fiḳh* but perhaps containing more material of this nature.

(*b*) *Astronomy*

No. 27

Al-Sh. 'Abdullāh b. 'Umar Bā Makhrama.

Nubdha fī 'Ilm al-Falak.

Loc. Copy in the Āl Kāf Library at Saiwūn.

Refs. This MS., which was transcribed in 1258/1842, is apparently unknown to Brock.

(*c*) *Dīwāns*

No. 28

'Umar b. 'Abdullāh b. Aḥmad. b. 'Alī b. Aḥmad b. Ibrāhīm Bā Makhrama al-Saibānī al-Ḥimyarī.

Dīwān.

Loc. 1 vol. with the Manṣab of Mashhad, 2 vols. with Ḥusain La'djam of Shibām, 2 or 3 vols. with the 'Aṭṭās Saiyids of Ḥuraiḍa, and a greater or lesser number of vols. in many other parts of Ḥaḍramawt.

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Refs. *Tar. Sh. Had.*, i, p. 130. *Riḥlat*, p. 30. Bā Faḳīh al-Shiḥrī (Mukallā MS.), pp. 73 and 296–8 (see Item no. 3).

Descr. of MS. The Mashhad MS. (transcribed A.D. 1882), the only copy I examined in any detail, has about 616 poems arranged alphabetically according to the rhyme-letter. The colophon says :—

انتهى ما وجد من ديوان سيدنا الامام الكبير الشهير عمر . . . وكان الفراغ من نساخته يوم الثلوث و١٩ شهر رجب ١٢٩٩ بقلم . . . محمد بن عوض بن عبد الله طيب

Biography

'Umar Bā Makhrama was born of a family of mashā'ikh in al-Hadjarain, on the 13th Ramaḍān, 884/1479. On coming of age he went to Aden, where his father was Ḳāḍī, and consorted with local shaikhs, some of whom were of Ḥaḍramī origin. He married at Shiḥr, where his son 'Abdullāh was born. He opposed the famous Kathīrī Sulṭān, Badr Abū Ṭuwairiḳ, who on three occasions expelled him to Shiḥr, but eventually he was brought to Saiwūn to be under the royal eye. He visited Socotra, but returned to Saiwūn. He died on the 20th Dhu 'l-Ḳa'da 952/1546 and is buried in Saiwūn, where his tomb is visited by pilgrims.

Contents and Notes

Bā Makhrama was a famous ṣūfistic scholar. His poetry is celebrated all over Ḥaḍramawt and often quoted at the present time. Some of it is political, some religious, and it seems to comprehend a great variety of subjects, most of it being Ḥumainī. According to the sources quoted above, the *Khulāṣat al-Athar* says that no less than seven volumes of his *Dīwān* were collected at Saiwūn by Saiyid 'Abd al-Raḥmān b. 'Alī Bā Ḥasan al-Ḥudailī,[1] but I have not been able to locate this reference in Muḥibbī's biographical dictionary. Bā Faḳīh al-Shiḥrī (Mukallā MS. pp. 296–8) says of him

ونظمه كثير جدًّا . . . وعليه حلاوه وفيه طلاوه على غنا اهل الجهة واصواتهم ومواخذهم[2] ويقال له عندهم الدان[3] ومن اكثر شعره من ذلك يحتوى على مجلّدات

The poems are of high quality, traditional yet original, in a style of some linguistic interest, a mine of lexicographical data. Various ancient and modern verse forms are used. There is a commentary on at least some of his poems composed by al-Saiyid 'Umar b. Saḳḳāf al-Saḳḳāf (*Tar. Sh. Had.*, iii, 9). A number of *ḳaṣīdas* of Bā Makhrama are quoted by this latter source, and one (ibid. iii, 9) upon which a commentary exists. A list of his writings is also given, most of them of a religious character.

It would seem, according to the colophonic note in the Mashhad MS. quoted supra, that it is a separate collection by itself, but it is possible and even probable that the *Dīwān* exists in several different recensions.

[1] For this author see F. Wüstenfeld, *Die Çufiten* (Göttingen, 1883), p. 64.

[2] "Tunes," or with the sense of *nashīd*.

[3] For the Dān, see C. v. Landberg, *Glossaire Daṭînois* (Leiden, 1920–1942), p. 681.

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No. 29

'Abdullāh b. 'Alī b. 'Abdullāh b. Shaikh b. Shihāb al-Dīn al-'Alawī.

Dīwān.

Loc. Purchased from the 'Aṭṭās saiyids of Ḥuraiḍa, and now in my possession.

Refs. This author is unknown to Brock. *Tar. Sh. Had.*, iii, pp. 138 ff.

Begins: يا من له فى الناس عقل مكمل ويا من له فكر ولا عنه يغفل

Descr. of MS. 199 pages, 15 lines to page. Transcribed in 1282/1866.

Biography

This poet was born in Tarīm in 1187/1773, and was a famous scholar, one of al-'Abādilah al-Sab'a, the seven 'Abdullāhs celebrated in learned circles in Ḥaḍramawt. He visited the Hejaz and the Yemen. In the year 1265/1848–9 he died, and his grave in the cemetery of Zanbal at Tarīm is a place of pilgrimage.

Contents and Notes

The *Dīwān* is mostly of a religious and ṣūfistic nature, but contains a certain number of poems in Ḥumainī. There is no clear scheme of arrangement. One of the Ḥumainī poems on the locust I also obtained from a present-day collector of colloquial verse.

No. 30

Ibn 'Alī, known as Bū Raiyā.

Dīwān.

Loc. Copied by a Mukallā calligrapher from an MS. belonging to the Manṣab of Mashhad, and now in my possession.

Begins: يقول خو الاثنين خذ لك جديد والقى الليـــالى كلهـــا عيد

(First complete poem.)

Descr. of MS. Copy 83 pages of 17 lines to page. The Mashhad MS. from which the copy was made lacks the initial and final pages. The transcription was completed after I left Mukallā so it has not been collated with the original.

Biography

This poet is well known to all in Ḥaḍramawt, and often quoted, but I have not been able to discover anything of his history. No information is likely to come from the standard Ḥaḍramī biographies of scholars or saints as he composed, perhaps, only in the colloquial, and oral tradition is apparently also silent. It is surmised that his father was named 'Alī as he commences some of his poems with *Ḳāl B. 'Alī*. Elsewhere he calls himself Bū al-Ithnain (in the first poem, Khū al-Ithnain).

Contents and Notes

This collection consists of sixty complete and two imperfect poems on a variety of subjects. It looks as if the *Dīwān* had been collected in several

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instalments at different times, each batch of poems being arranged in alphabetical order, the first commencing with the letter *ḥā*. This copy may be the first draft of a collection. Comparatively few poems may be lacking. It is impossible to guess at the date of the collection but the paper of the original may be 100 years old or even more.

The poems are of the type known as Ḥumainī,[1] containing many interesting colloquial words and expressions. It is noteworthy that this *Dīwān* is considered extremely rare, but I was informed in Ḥuraiḍa that the brother of the Ḳādī, by name Muḥ. b. Sālim b. Aḥmad al-'Aṭṭās, at Singapore is preparing an edition of this and some other rare Ḥaḍramī colloquial Dīwāns, to be entitled *al-Tuḥfat al-Ḥaḍramīya fī 'l-Ash'ār al-Ḥumainīya*, and to be printed in Singapore.

No. 31

Nashwān b. Sa'īd al-Ḥimyarī.

al-Ḳaṣīdat al-Nashwānīya wa-Sharḥuhā.

Loc. The Āl B. Yaḥyā Library, al-Munaiṣūra, Tarīm.

Refs, See Index to Brock. for full details of various editions and English, French, and German translations.

Descr. of MS. This copy was transcribed before 1191/1777, and has a commentary dated 977/1569. I had no means of identifying it with other MSS. of this work.

It is bound up with the *Aṭwāḳ al-Ḥamāma* of Ibn Badrūn.

(*d*) *Medicine*

No. 32

Muḥ. b. Aḥmad b. Yaḥyā b. Djār Allāh Mushaḥḥim (?).

K. al-Dawā' al-Nāfi' fī Bayān mā fī 'l-Faṣd wa-'l-Ḥadjāma min al-Maḍārr wa-'l-Manāfi'.

Loc. Purchased in Ḥuraiḍa, now in my possession. Perhaps the unique copy.

Begins: الحمد لله الذى خلق الدا والدوى بحكمته

Descr. of MS. 92 fol., 9 lines to page. Clear *naskh* hand, a good copy, but pointing sometimes omitted. On the fly-leaves notes or extracts of material not connected with the text, probably in a different (Ḥaḍramī) hand. A note at the end says

تمت النسخه المباركه بمحروس قعطبه من شهر ربيع الاخر سنه ١١٢٣ غفر الله لكاتبها ولمؤلفها وللناظر اليها بخط مالكها الفقير إلى الله العلى طه بن عبد اللّه بن محمد الحَبُرى الأصابى

Ḳa'ṭaba, where this MS. was transcribed in 1768–9, is a well known

[1] E. Rossi, *L' Arabo Parlato a San'â'* (Roma, 1939), p. 102, describes Ḥumainī as " denominazione generale della poesia che sta tra il letterario (ḥikamī [in Hdr., ḥakamī. R. B. S.]) e il popolare ". My impression is that the term applies to all poetry ignoring the *i'rāb*. *Tādj al-'Arūs*, ix, 184, says, الحميني ضرب من بحور الشعر المحدثة وهو المعروف بالموشح يمانية .

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place on the Yemen side of the Yemen–West Aden Protectorate frontier. For the *nisba* al-Uṣābī cf. al-Shardjī, *Ṭabaḳāt*, pp. 51 and 89.

Uṣāb or Wuṣāb is a village near Zabīd (C. T. Johannsen, *Historiae Iemanae* (Bonn, 1828), p. 297, and other authorities). The *nisba* al-Ḥaburī is probably connected with the place mentioned in Ḥamdāni's *Djazīra* (ed. D. H. Müller, Leiden, 1884), ii, p. 100, there vocalized al-Ḥabaru, but I suggest that as no other names in this passage have the final vowel shown, the original MS. showed perhaps a variant al-Ḥabar or al-Ḥabur, this place being in the neighbourhood of Zabīd. Shawkānī spells the name Ḥabūr.

Biography

This author is not known to Brock., but Muḥ. b. 'Alī al-Shawkānī, al-Badr al-Ṭāli' (Cairo, 1348 H.), ii, p. 102, mentions a certain Muḥ. b. Aḥmad b. Djār Allāh Mushaḥḥim, probably the author of this treatise, though Shawkānī does not actually mention the work. This personage whom Shawkānī describes as al-Ṣa'dī, then al-Ṣan'ānī, was khaṭīb to the Imām al-Manṣūr billāh al-Ḥusain b. al-Ḳāsim (1140–60 H.). The latter made him ḳāḍī in various Yemenite cities, as did al-Mahdī Abbās. He died in 1181/1767–8. Shawkānī mentions that he has a volume of risālas.

Contents and Notes

It is stated in the preface that this treatise deals with bleeding and cupping, with the appropriate times and places for performing such operations. The following are some of the principal sections :—

fol. 3*a*.	فصل فيما ورد فى الفصد والحجامة عن النبى
fol. 8*b*.	فصل فيما ورد من استحباب الحجامه فى ايام مخصوصة وكراهتها فى ايام مخصوصه
fol. 20*b*.	فصل فيما يقوله المحتجم عند حجامته
fol. 22*a*.	فصل فى الدم واقسامه وعلاماته
fol. 27*a*.	فصل فى كيفية اخراج الدم من اعماق البدن
fol. 31*a*.	فصل فى كيفية الفصد والحجامة
fol. 43*b*.	فصل فى العروق التى يفصد [sic]
fol. 60*b*.	فصل فى الحجامة وبيان منافعها
fol. 62*a*.	فصل فى المواضع التى اعتيد حجامتها من البدن
fol. 81*a*.	فصل فامّا اخراج الدم يمص [sic] العلق
fol. 83*a*.	خاتمة فى منافع الفصد

The author seems to have relied upon an earlier source which he quotes frequently, *K. al-Fiṣād wa-'l-Ḥadjāmāt* (fol. 29*b*, et seq.), but he does not mention the author, and the title is not known to Brock.

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The first quarter of the treatise is more in the form of belles-lettres than science, quoting frequently from tradition and historical sources such as al-Sakhāwī (fol. 20*b*). Probably the latest reference is to al-Munāwī's commentary on *al-Djāmi' al-Kabīr*, almost certainly the author mentioned in Brock. (*GAL.*, ii, 305–6), ob. 1031/1622.

Photographs of cupping as practised in Southern Arabia can be consulted in the Admiralty's *Handbook of Western Arabia and the Red Sea* (London, June, 1946), p. 462 (restricted), and Norman Lewis, *Sand and Sea in Arabia* (London, 1938).

No. 33

Aḥmad b. Ibrāhīm b. Khālid b. al-Djazzār (ob. 395/1004).

K. Zād al-Musāfirīn fi 'l-Ṭibb.

Loc. Sultan's Library, Mukallā, no. 1565.

Refs. Brock., Sup., i, p. 424.

Descr. of MS. Transcribed 1158/1745. This MS. is arranged in 7 *maḳālāt.* Copies are known but it is a rare work.

No. 34

Ibrāhīm b. 'Abd al-Raḥmān b. 'Alī b. Abī Bakr al-Azraḳī (ob. 815/1412).

K. Tashīl al-Manāfi' fi 'l-Ṭibb wa-'l-Ḥikma 'alā Shifā [sic] *al-Adjsām wa-Kitāb al-Raḥma.*

Loc. Copy with Miḥḍār Saiyids in Ḥabbān.

Refs. Brock., Sup., ii, p. 170.

No. 35

'Alā al-Dīn 'Alī b. al-Ḥaram (?) al-Ḳurashī (?, without diacritical points) al-Mutaṭabbib.

K. Sharḥ al-Mūdjiz . . . fi 'l-Ṭibb.

Loc. Library of 'Aṭṭās Mosque in Ḥuraiḍa.

Refs. Apparently unknown to Brock.

Descr. of MS. This is a well written MS., little wormed except the title-page and colophon, which made it difficult to identify the work.

Contents

The text is divided into four *Funūn*, as follows :—

(١) فى قواعد حرفه الطب

(٢) فى الادوية والاغذيه المفرده والمركبه

(٣) فى الامراض المختصه بعضو من الاعضا

(٤) فى الامراض التى لا تختص بعضو دون عضو اخر

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(*e*) *Agriculture*

No. 36

Muḥammad Kibrīt.

(According to Brock., Muḥ. Kibrīt b. ʿAbdullāh al-Ḥusainī al-Mūsawī al-Madanī, ob. 1070/1659.)

Falāḥ al-Fallāḥ.

Loc. Unique (?) copy in possession of ʿAlī b. Sālim b. Aḥmad b. Ḥasan al-ʿAṭṭās, Ḳāḍī of Ḥuraiḍa.

Refs. For the author see Brock., ii, p. 393, and Sup., ii, p. 538, where a number of his compositions are cited, though neither of the two treatises described here is mentioned. Cf. Muḥibbī, *Khulāṣat al-Athar*, iv, p. 28 for further biographical details.

Descr. of MS. 200 pages, 20 lines to page. Copied 1124/1712.

Contents and Notes

The MS. is divided into fifteen *bābs*, dealing with the following subjects :—

(1) Signs of the existence of water under the ground.
(2) The construction of wells.
(3) Factors affecting the supply of water in wells and rivers.
(4) The digging of cisterns.
(5) Good soils.
(6) Climatic changes.
(7) How to foretell the coming of rain.
(8) Crops that will do well in a particular year.
(9) Anti-pest measures applied to trees and crops.
(10) The planting of trees and vegetables.
(11) Suitable times for sowing, etc.
(12) Anti-insect measures.
(13) Spells and antidotes for poisons.
(14) How to get fruit-stains out of clothing.
(15) Songs of the well-workers.

It concludes with a *khātima* on the genealogy of the Al-Ḥasan Saiyids.

No. 37

Id.

al-Fuṣūl al-Sanīya fi 'l-Falāḥat al-Madanīya.

Loc. Bound in one vol. with preceding item.

Begins :

وبعد فهذه مسايل بل وسايل الى مهمات الفلاحه وفوايد بل عوايد تعود منفعتها على اهل الكد والتعب بالبر والراحه

Descr. of MS. 41 pages, 23 lines to page. Good hand. A few blanks, not many.

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Contents and Notes

The author's general purpose is indicated in the lines just quoted. The *Fuṣūl* is mainly a list of plants, vegetables, and fruits grown by cultivators, the times of planting, properties if eaten or used in other ways, the optimum conditions and methods of planting, and different varieties of any particular species. At the beginning are some general directions for planting and notes on the seasons according to the Star year. Typical of the subject matter is the following extract:

جزر برى وبستانى احمر واخضر الى صفره وابيض واصفر ويزرع فى شمس الميزان او قبله او بعده ويصبر عن الماء وهو حار رطب ملطف للاخلاط وفيه قوة نافخه تحرك شهوة الجماع وبزره اقوى ورقة ضماد جيد للاكل وهو يقطع البلغم والمربى بالعسل له هضم جيد واذا دق بزره مع ورقه وجعل على الجرح المتاكل نفع اجوده الاحمر الذى يضرب الى السواد.

The author mentions other compositions of his on the same subject not known to Brock. These are, *Miftāḥ al-Falāḥ fī Naḏjāḥ al-Fallāḥ*, and *Minaḥ al-Fattāḥ fī Ṣalāḥ al-Fallāḥ*.

(*f*) *Travel*

No. 38

Ḥusain b. Aḥmad Shamma.

Muzīl al-Shaḏjan fi 'l-Riḥla naḥwa 'l-Yaman.

Loc. Āl Kāf Library in Tarīm.

Contents and Notes

This work was composed in 1282/1865–6. It is cast in the form of travels, but seems mostly to consist of verse; there may, however, be some material relating to the Yemen not without interest.

(*g*) *Philology, etc.*

No. 39

Baṭṭāl b. Aḥmad al-Rakbī.

Al-Naẓm al-Musta'ḏhib fī Sharḥ Gharīb al-Muhaḏhḏhab.

Loc. In possession of the Ḳāḍī of Ḥuraiḍa 'Alī b. Sālim al-'Aṭṭās.

Refs. This author is unknown to Brock., but Abū Makhrama, *Tārīkh Thaghr 'Adan* (Uppsala, 1936), ii, p. 96, mentions a scholar, a certain Sulaimām b. al-Faḳīh Baṭṭāl Muḥ. b. Aḥmad . . . al-Rakbī, and the text promises the biography of his father Baṭṭāl Muḥ. who may be the author of this work, but unfortunately it has not been found possible to print the third portion of *Tārīkh Thaghr 'Adan*.

Descr. of MS. 294 pages, 26 lines to page. It is noted that the MS. is copied from a text dated 810/1407–8, but the MS. itself was transcribed as

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recently as 1321/1903 for the well known Aḥmad b. Ḥasan b. ʿAbdullāh al-ʿAṭṭās.

Contents and Notes

This work seems to be a commentary, especially linguistic, on the *Muhadhdhab*, the well-known book by Fīrūzābādī (ob. 476/1083) no doubt being intended (Brock., i, p. 387).

No. 40

Abū Isḥāḳ Ibrāhīm b. Ismaʿīl b. Aḥmad al-Ṭarābulsī known as al-Adjdābī (ob. 600/1203).

K. Mukhtaṣar fi 'l-Lugha wa-mā yuḥtādj ilaih min Gharīb al-Kalām.

Loc. In the library of the ʿAṭṭās Mosque in Ḥuraiḍa.

Refs. For the author see Brock., i, p. 308, and Sup., i, p. 541. This is apparently however a hitherto unknown work.

Descr. of MS. The hands are somewhat varied, some being good and some very poor.

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